2: Redfield & Villa Rojas E-4,5 (1938) 1939 NV9 Tzeltal NV9



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Concerning the correspondence between the months and the agricultural activities, Emeterio Pineda says:

*Moc* is the month in which fences should be repaired, and *Olalti* is that in which the sowing is to be done, no matter what may be the condition of the atmosphere, so that if rain fails or is insufficient or is excessive, nevertheless it may not be done in any other month even though then weather and precipitation permit.

*Uch* (*Uch*): in this month plants are attacked by ailments and insects, in particular by insects such as plant lice which weaken and destroy them; in the month of *Elech* (*Eluch*) the favorable winds should cure them. But in case they are not favorable, the loss of many plants is sure, as, for example, the potato which neither flowers nor gives a yield. *Vichquin* corresponds with the period of flowering, *Sbalxinquil* with pollenization and *Xchibalxinquil*, *Yoxibalxinquil* and *Xchanibalxinquil* with the three periods of the formation of the seed: that of the pearl, that of the milk and that of the starch.

*Pom* (*Pom*): in this month honey may be taken from the hives, and the harvest may be carried in. *Mux* represents the beginning of cold, and *Yaxquin* the Christmas season.[46]

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O. D. E. Bunge quotes this paragraph but attributes it erroneously to Nuñez de la Vega.[47] Bunge's publication provides other interesting data on this subject. It may be added that the nineteen-month calendar with close relation to the agricultural year has recently been reported by Weitlaner[48] for a non-Maya people, the Chinantec, in northern Oaxaca, and for the Mazatec, a people neighboring the Chinantec.[49]

[46] Emeterio Pineda, 1845, p. 119.
[47] Bunge, 1935, p. 54.
[48] Weitlaner, 1936, pp. 197–201.
[49] Bevan, 1938, p. 5.

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3:Naah E-5 (1964-1965)1967
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[P.470-A] Teklum

000 syndrome of Kaingang society. The frustration-aggression formulation has blinded us to many other possible formulas in sentiment and behavior.

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764 need in the afterlife are placed with him: a comb, a bowl, a bottle with water to dissolve the posol, a needle and thread, and, if a man, aguardiente.

The arms of the dead are crossed over the chest and a rosary (*uenteshil*) is put be-

[text continues top of p. 225-B]

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[References continue on middle of p. 225-B]

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764 tween his hands. The head is always placed to the west. During the following days, prayers are said to the memory of the dead. [768] [775] Sometimes the house is evacuated because people are afraid of the soul who remains saying goodbye to friends and relatives.

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113 The bibliography concerns itself merely with works consulted or referred to in this report, it is not in any sense intended to cover the field. Reference is always given to the edition of any book actually used, without trying to give a complete list of the editions through which the work may have passed. Particularly is this true in the case of earlier sources and manuscripts which have been more recently re-published.

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## ABBREVIATIONS

113 The following are the principal abbreviations used:

*Am.*, American.

*Am. Geog. Soc.*, American Geographical Society.

*Am. Philos. Soc.*, American Philosophical Society.

*Anniv. Vol.*, Anniversary Volume.

*Anth.*, Anthropology.

*Arch. Inst. Am.*, Archaeological Institute of America.

*Bol.*, Boletin.

*Bull.*, Bulletin.

*Bur. Am. Ethn., Bull. and Ann. Rep.*, Bureau of American Ethnology, Bulletin and Annual Report.

*Cong. Int. Am.* —— *Sess.*, Congrés Internationale des Américanistes, ——ième Session.

*Ethn.*, Ethnology.

*Field Columb. Mus., Anth. Ser.*, Field Columbian Museum, Anthropological Series.

*Ges. Abhandl.*, Gesammelte Abhandlungen.

*Harvard Univ., Pea. Mus. Pap. and Mem.*, Harvard University, Peabody Museum, Papers and Memoirs.

*Inst.*, Institute.

*Int. Journ. Am. Ling.*, International Journal of American Linguistics.

*Journ.*, Journal.

*Köng.*, Königlich.

*Lib. Aborig. Am. Lit.*, Library of Aboriginal American Literature.

*Mus.*, Museum.

*Mus. Am. Ind., Heye Found., Contrib.*, Museum of the American Indian, Heye Foundation, Contributions.

*Mus. Nac. Mex.*, Museo Nacional de Mexico.

*Proc.*, Proceedings.

*Sess.*, Session.

*Smiths. Inst.*, Smithsonian Institute.

*Soc.*, Society.

*Soc. Mex. Geog. Estad.*, Sociedad Mexicana de Geografía y Estadistica.

*Univ. Penn., Pub., Ser. Philol., Lit. Arch., Bull. Free. Mus. Sci. Art, and Anth. Pub.*, University of Pennsylvania, Publications, Series in Philology, Literature and Archaeology, Bulletin of the Free Museum of Science and Art, and Anthropological Publications.

*U. S. Nat. Mus.*, United States National Museum.

*Zeits.*, Zeitschrift.

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